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## SUPPLEMENTARY NOTES TO GORFINKLE'S EDITION OF MAIMONIDES' 'EIGHT CHAPTERS'

THE present writer had just completed an annotated translation of Maimonides' *Shemonah Peraḳim*, when he was informed that a similar work was already in the press in America. I have now seen Dr. Gorfinkle's scholarly edition of 'The Eight Chapters', and his accurate rendering of the text makes the publication of another version quite superfluous. On comparing his notes with my own, I found that I cited more parallels and contrasts between Maimonides and Aristotle than did he. I have accordingly compiled a list of supplementary notes in the hope that they may prove of some service to students of the *Peraḳim*. I quote from Welldon's translation of the *Nichomachean Ethics* (London, 1897) and Hammond's translation of the psychological treatises (London, 1902).

### CHAPTER I.

- P. 38, l. 6. Aristotle similarly maintains 'Numerically they [the vital principles] are one and the same part, although in their mode of expression they are manifold and different'. *De Juventute*, ch. I.
- note 2. Another striking passage where Aristotle draws an analogy between the physical and psychical nature of man is *Eth. Nic.* III, 7.
- P. 39, note 2=p. 9 of Hebrew Text, note 9. No satisfactory explanation is offered why Maimonides speaks of 'man, ass and horse' in one sentence, and continues immediately with 'man, ass, and palm', and why so many of the Hebrew manuscripts and editions presuppose 'eagle' in place of 'horse'.

The solution is perhaps as follows: The correct reading is 'palm', Arab. *al-naḥla*. This word was incorrectly read or copied as *al-nasr* [hence the Hebrew reading הנשר] which it resembles closely in the original script; then a further corruption took place to *al-faras*, 'the horse'. Maimonides' reference to the 'palm' may be compared with Aristotle's statements: 'The fundamental principle of life in plants appears to be a kind of soul, and this is the only principle which animals and plants have in common', *de Anima*, I, 5 (end) and 'Plants have no other capacity of soul than this nutritive one' (*ibid.*, II, 2).

- P. 40, note 1. The Talmud also mentions the soul as *nourishing* the body, but rather in a spiritual sense. Cf. *Berakot* 10a.  
 P. 42, note 1. Cf. 'Imaginations are for the most part false.' *De Anima*, III, 3.

## CHAPTER II.

- P. 47, note 3. Aristotle points out that 'the nutritive part performs its own function better during sleep than in a working state'. *De Somno*, ch. I.  
 P. 48, note 2. Cf. *Moreh*, III, 27: 'This second perfection [i.e. of the Intellect] certainly does not include any action or good conduct.'  
 P. 50, l. 1 ff. Cf. 'Happy conjecture is an irrational and hasty process. . . . Sagacity is a species of happy conjecture.' *Eth. Nic.*, VI, 10.  
 — l. 19. Cf. 'The principle of Nutrition . . . possesses no natural share in human virtue.' *Ibid.*, I, 13; VI, 13.  
 P. 51, l. 9 ff. So Aristotle: 'There are other things which are not naturally pleasant, but which come to be so in consequence either of physical defects, or custom, or depraved natural tastes.' *Ibid.*, VII, 6.  
 P. 52, note 1. Maimonides' interpretation of the verse is defended by Lazarus, *Ethics of Judaism* (Eng. trans.), II, pp. 124, 271 f.

## CHAPTER IV.

- P. 54, note 1. Philo also adopted the doctrine of the *Mean*, although it was 'clothed by him in a religious garb of his own'. Drummond, *Philo-Judaeus*, II, 314. Traces of its influence have also been found in Ben Sira; cf. Hughes, *Ethics of Jewish Apocryphal Literature*, p. 34.
- P. 55, l. 6. Aristotle denies the existence of men insensible to pleasure. He says: 'We never find people whose love of pleasures is deficient, and whose delight in them is less than it ought to be. Such insensibility to pleasures is not human.' *Eth. Nic.*, III, 14.
- P. 57, l. 19. Aristotle says of the man who fears nothing that he is either a madman or insensible to pain (*ibid.*, III, 10), and in the subsequent chapter he distinguishes five spurious forms of courage.
- P. 58, note 1. Cf. also *Sukkah* 52a: 'The evil propensity in man is first like a spider's web, but finally becomes like cart-ropes.'
- note 2. Similarly Aristotle declares: 'Accordingly the difference between one training of the habits and another from early days is not a light matter, but is serious, or rather, all-important.' *Eth. Nic.*, II, 1.
- P. 59, note 1. Aristotle, on the other hand, maintains that avarice is incurable. *Ibid.*, IV, 3.
- P. 60, l. 18. This distinction is also pointed out by Aristotle, who maintains, 'It is in some cases the deficiency and in others the excess which is more opposed to the Mean'. *Ibid.*, II, 8.
- P. 62, l. 6. The mention of 'wool' is probably meant as a reference to the Sufis, the Muhammadan ascetics.
- note 3. Cf. also the same thought in *Eth. Nic.*, II, 9.
- P. 63, l. 10. Cf. *Moreh*, II, 39: 'The statutes of the Law do not impose burdens or excesses as are implied in the service of a hermit or pilgrim, and the like. . . . There are persons who believe that the Law commands much exertion and great pain,

but due consideration will show them their error.' See also *H. Deot*, III, 1.

- 1. 18. That man is essentially a *social* animal is emphasized in *Moreh*, II, 40, III, 27; *Eth. Nic.*, IX, 9.
- P. 64, l. 31. In *Moreh*, III, 48, Maimonides gives a different reason for the prohibited foods, viz. their unwholesome character.
- P. 65, l. 1. The Rabbinical interdict is found in *Shabbat* 86 a, *Ketubbot* 65 b, *Niddah* 17 a.
- 1. 2. The reference is to the Commentary on Mishnah *Sanhedrin*, VII, 4.
- P. 66, l. 19. On the variant R. Dimi for R. Iddai cf. Bacher, *Agada der pal. Amoräer*, II, 219.
- P. 68, note 1. Cf. also *Deut. Rabba*, ch. VII, § 8.

#### CHAPTER V.

- P. 69, l. 3. See *Moreh*, III, 8, and also *Gen. Rabba*, ch. XXXIV, § 10: 'The wicked are in the power of their desires, but the righteous have their desires in their power.'
- 1. 16. Cf. *Moreh*, III, 27: 'The well-being of the Soul can only be obtained after that of the body has been secured.'
- 1. 20. Aristotle likewise warns us, 'In all cases we must especially be on our guard against what is pleasant and against pleasure, as we are not impartial judges of pleasure.' *Eth. Nic.*, II, 9.
- P. 70, l. 27. Aristotle says: 'The mass of men present an absolutely slavish appearance, as choosing the life of brute beasts.' *Ibid.*, I, 3.
- P. 71, l. 26. Cf. *Moreh*, I, 34: 'Consequently he who wishes to attain to human perfection must therefore study logic, next the various branches of mathematics in their proper order, then physics, and lastly metaphysics.'
- P. 72, note 4. Aristotle's saying might be compared: 'Amusement, being a relaxation, is a recreation.' *Eth. Nic.*, VII, 8.

## CHAPTER VI.

P. 74, l. 1. Cf. *Eth. Nic.*, Book VII.

## CHAPTER VII.

Heading. The term *ḥijāb*, 'veil, barrier', through which man contemplates the Deity, is borrowed from Muhammadan theology. Cf. Koran, Sura XLII: 'It is not fit for man that God should speak with him but by vision or from behind a veil.'

P. 81, note 5. See also *Mekilta* (ed. Friedmann), p. 2 a, and *Tanna d' be Eliyahu Zuta*, ch. VIII (ed. Friedmann), p. 186.

P. 82, note 4. See especially *Moreh*, I, 33.

— note 7. Cf. *Moreh*, I, 4, where it is explained that *see* 'refers to perception by the intellect, and by no means to perception with the eye as in its literal meaning'.

## CHAPTER VIII.

P. 85, note 2. Cf. also *Moreh*, I, 34: 'He is not endowed with perfection at the beginning, but at first possesses perfection only *in potentia*, not in fact.'

P. 86, l. 10. For Maimonides, astrology is merely a branch of witchcraft. *Ibid.*, III, 37.

P. 87, l. 4. Cf. *Moreh*, III, 17, Third Theory.

P. 88, l. 20. There is Rabbinic authority for the view that the 'marrying a certain woman' is determined. See I. Abrahams, *The Book of Delight*, pp. 172–83.

P. 90, note 2. See also *de Anima*, I, 3, II, 4.

P. 100, l. 16. Cf. *Moreh*, I, 20.

P. 101, note 2. See Bacher, *Die Bibelepexese des Moses Maimuni*, p. 25, note 2.

— note 4. The source of Maimonides' image is perhaps the reply of R. Joshua b. Ḥananya to the Emperor. *Hullin* 59 b (bottom) et seq.

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